

*The* CITIZEN *and* SOLDIER.

12.

of a

## preached in

### Halifax Church,

On SUNDAY the SEVENTEENTH of AUGUST,  
1794,

BEFORE THE

## LOYAL CORPS

of

## HALIFAX VOLUNTEERS.

By HENRY WILLIAM COULTHURST D. D.

*Vicar of Halifax*

CHAPLAIN to the CORPS.

PUBLISHED AT THE REQUEST OF

### *The Committee.*



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TO THE  
GENTLEMEN and OFFICERS  
of the  
COMMITTEE  
of  
The Halifax Volunteers.

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Gentlemen,

*I request Permission to dedicate to you the following Discourse which is now offered to the Public in Obedience to your Wishes. The Publication of it has been unfortunately retarded by a Series of unexpected Contingencies. I have every Reason to hope that this Discourse will be read by you with the same Patience and Candor with which it was heard; and the more so, as it was merely local and temporary; calculated for ourselves and for our own Parish; and by no Means written for the public Inspection.*

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*I have the Honor to be,*

Gentlemen,

*your most obedient humble Servant*

Henry William Coulthurst.

Halifax.  
February 28, 1795. }





### Luke, Chap. III. Verſe XIV.

*And the Soldiers likewise demanded of him, ſaying, “And  
“what ſhall we do? And he ſaid unto them, Do  
“violence to no Man, neither accuſe any falſely; and  
“be content with your Wages.”*

YOU will eaſily recollect the Occaſion of this Admonition. It was given by John the Baptiſt, when he entered upon his public Miniſtry in Judæa. In his Exhortations he does not follow the Examples of the Jewiſh Teachers, for he was far from recommending the Obſervations of Ceremonies and the little Precepts of Men's Inventions. He attended to the Characters of the Perſons; he conſidered their peculiar Vices; and he ſtrenuouſly enjoined the great Duties of Juſtice, Charity, and Moderation, according as he found that thoſe who had applied to him had failed in them;——and thus by warning Phariſees and Sadducees, Publicans and Soldiers, each according to their proper Caſes and Capacities, he prepared them for receiving the Meſſiah.—The Advice given to the Soldiers ſhall be the Subject of our Conſideration on this Day's glorious Solemnity.

I will, First, consider the Advice itself, and Secondly, will make a fuitable Application.

First the Advice itself.—It is curious to observe that at this Time there were Multitudes of Soldiers in Judæa; for the Romans recruited their Armies in the conquered Provinces; and as the Jews did not scruple to engage in a Military Life, many of them were now in the Emperor's Service; and more particularly those Troops which Herod and his Son Archelaus had maintained.—The Soldiers who now address the Baptist, were certainly not Heathens;—otherwise his Advice would have been that they should relinquish Idolatry, and embrace the Worship of the true God.—It well deserves to be remembered that he by no Means requires the Soldiers to abandon their Profession, but to exercise it with due Respect to Truth, Justice, and Moderation.—War is undoubtedly an Evil deeply to be deplored; and is a most affecting Demonstration of the Depravity of human Nature:—“*From whence come Wars and Fightings among you?—come they not hence even from your Lusts?*” \* Is God the Author of this Confusion?—Has not sinful and rebellious Man brought all these Evils upon Himself?—and do not these Evils prove that “*Madness is in his Heart*” †—that he is departed from God—and “*hath found out*” (to his Misery and Ruin) “*many Inventions*” ‡—For this melancholy Reason therefore your Profession, my Brethren, as Soldiers is in a certain Sense far from being unlawful—Nay, on the contrary, your just and valiant Exercise of it is honorable and expedient.—The Scriptures, in a Variety of Instances, have proved it to be so.—Some of the most faithful Servants of God have been distinguished Heroes and Warriors.—I scarcely need mention

\* James iv.

† Ecclesiastes ix.  
3.

‡ Ecclesiastes xii.  
29.



mention the Instances of Joshua, David, and many of the Kings of Israel.—Nay, even the Father of the Faithful was Himself distinguished for his Activity and Bravery in War.\*—The Faith of the Centurion, who was then a \* Gen. xiv. Soldier, was much commended by our Lord. †—— † Matthew viii. Luke vii. Cornelius was baptised by St. Peter, and still remained a Soldier. ‡—St. Paul used a Band of Soldiers against the ‡ Acts x. Treachery of the Jews. §—Nay He himself was a Tent- § Acts xxiii. 23. maker ||—and it has been ingeniously observed that his || Acts xviii. 3. Writings abound with military Metaphors and Phrases. Proceed therefore, my Brethren—with humble Dependence upon God's gracious Protection, in your patriotic and momentous Cause, and bear in Mind the excellent Admonition in the Text,—

“*Do Violence to no Man.*”——The Word in the Original is not found amongst the early Greek Writers. It is of Latin Extraction, and was used by the Greek Scholiasts long after Greece had been conquered by the Romans.—The simple Meaning is merely this—‘*Commit no Violence against any Man's Person or Property.*’——Violence is the Soldier's characteristic Sin, and the Baptist well knew that it was so.—But to you,—my Brethren and Companions,—I trust that this Caution need not anxiously be addrest.—We hope better Things,—nay we have experienced better Things,—from you.—You have taken up Arms from a glorious Desire to succour your Country in Distress,—and have cheerfully offered up your Property and Lives to your King and your Governors.—Surely your's is not the Cause of Violence, but of Peace; and you have been driven to this dreadful Necessity by an awful Reflection upon the horrible Devastation and Bloodshed which our Ears have daily heard, but—which

God grant—that our Eyes may never see.”——We are associated not to do Violence to one another—but for our mutual Preservation, Comfort and Protection.——

\* Psalm xx. 5. “*In the Name of the Lord our God will we set up our Banner.*” \*—determined to resist,—if need be,—even unto Blood—in Defence of our Religion, our Laws, our Constitution,—in Defence of every Privilege and Possession, sacred and civil.—So far from doing Violence to our *Friends*, we will not do Violence even to our *Enemies*.——We wish not to injure *them*, but to defend *ourselves*.——We wish not to destroy *their* Lives, but to save *our* own, and so far from resenting the many bitter Revilings daily poured out against us in their national Pandæmonium, we would pray to God in the mild benevolent Language of our Church, “*to forgive them and to turn their Hearts.*”

“*Accuse no one falsely.*”——The Word in it's original Meaning is perfectly local, and alludes to a remarkable Law of the Athenians.——The primary Sense is this——‘do not turn Informers and give false Evidence against innocent Persons, in Order that with the Protection of the Law, you may oppress them and enrich yourselves.’—Such Admonition, I am sure, is not now wanted amongst you—yet there is other Admonition nearly analogous to this, and which I must inculcate.—The Times surely demand it.—and I will entreat you by the honorable Relation which I bear as your Pastor and your Chaplain,—to suffer candidly the Word of Exhortation.——We are fallen upon evil Days, and evil Tongues,—Days of dreadful Anarchy and Confusion, when the very Foundations of civil Government seem almost to be turned upside down.—To you, my Brethren, I say, “*Honor all Men, love the Brotherhood—Fear God,*  
“*Honor*



“*Honor the King.*” \*—The best Casuistry in Politics is \* 1. Pet. ii 17.  
 Obedience.—Avoid all party Differences and Political  
 Disputes.—How have these soured Men’s Tempers,  
 inflamed their Passions, and almost eaten out the very  
 Vitals of Christian Charity!—“*My Son, fear thou the*  
*King, and meddle not with them that are given to change.*” † † Prov. xiv. 21.  
 —Such eager Contests are never founded on true Zeal  
 for our Country, or Love for Mankind; and are often-  
 times destitute of Truth, Justice, and Charity.—For  
 what Truth is there in condemning, at all Adventures,  
 those placed in Authority over us?—What Justice in  
 stigmatizing them with opprobrious Epithets?—What  
 Charity in hating and reviling even their very Persons?  
 —I thank God, my Brethren and Companions, that  
 by your present most brilliant Association, you are  
 delivered even from the Imputation of such abominable  
 Practices.—May God long preserve you and your Families  
 in the Fear of his holy Name, in Reverence to his holy  
 Word, in dutiful Obedience to the King, and in Bro-  
 therly Love and Christian Charity one towards another!  
 Hear St. Paul’s Advice—“*Let every Soul be subject to the*  
*Higher Powers;*” ‡—and why? for the very best Reason ‡ Rom. xiii. 1.  
 in the World—“*the Powers that be are ordained of God.*”  
 Certainly the best Way is for private Men to be very  
 little concerned in political Disputes; to leave the Govern-  
 ment and the Affairs of it quietly and contentedly in  
 the Hands wherein God has placed them; to be modest  
 and candid in our Censures; submissive and cautious in  
 our Carriage; to let angry Men enjoy their own opinions;  
 and instead of idly employing our Time and Thoughts  
 about Matters which tend only to stir up our Passions,—  
 to mind our own Business,—and, above all, to mind the  
 “*one Thing needful,*” || which is seldom thought of amidst || Luke x. 42.  
 all our puny Altercations and atrabilious Contests.

Whilst

Whilst we are engaging with so much Warmth and Eagerness about the Affairs of this Life, it might abate our Fervor to consider how little a Time we have to sojourn here, and how great a Work we have upon our Hands, and of what Moment it is to go cool and quiet hence, if ever we hope to find a Place within the Calm and peaceful Mansions of the Blessed.—Consider too—we are born into a World where there is no Joy, Comfort, or Security but in Peace and Unity.—Histories of past Time may inform us, Reason may persuade us, or Experience may convince us, that Divisions are always detrimental—and are the Presages and Causes of approaching Ruin;—for let visionary Speculators think as they please, yet Rebellion always falls heavy upon the Promoters at last.—None are Gainers but the common Enemy of Mankind, whose Business it is to set us at Variance with each other, that he may sooner the more effectually destroy all.—Consider further—We are sent into this Life in Preparation for a Better, and are here only in a State of Trial and Probation. Whilst we are striving and contending with each other about Trifles,—the great Business of Religion is perfectly at a stand, and nothing done to prepare for Eternity.—Life is short—Time wears away, and Death approaches.—A few Years will bring to nothing all our petty and contemptible Differences.—“*In a little Time the Dust shall return to the Earth as it was, and the Spirit shall return unto God who gave it.*” \*—Then what Profit shall we find in all those vain Disquietudes and Contentions with each other?—begun in Folly, nursed by Pride, and at last ending in everlasting Misery and Ruin!—May these Reflections, under the Influence of God’s Holy Spirit, mitigate and moderate our Hearts, and teach us to “*put away from us all Bitterness and Wrath, Anger and Clamor,*”  
“and

\* Eccles. xii. 7.

“and Evil-Speaking, with all Malice\*—and teach us to  
 “be kind to one another, tender-hearted—forbearing one another  
 “and forgiving one another, as we hope that God for Christ’s  
 “Sake has forgiven us.” †

• † 32, and Colof-  
 sians III. 13.

“Be content with your Wages,” i. e. ‘live quietly upon  
 ‘your Pay, and do not mutiny if your Officers should not  
 ‘bestow upon you Bounties and Donations to conciliate  
 ‘your Favor.’—I will not perplex you with an elaborate  
 Definition of the Pay of the Roman Soldiers, for, to say the  
 truth, this Part of my Subject need not be emphatically  
 urged. You are no stipendiary Legions.—The only Wages  
 which you require are the Peace and Security of your  
 Country.—God grant you your Heart’s Desire! “May  
 “Peace be within our Walls, and plenteousness within our  
 “Palaces.” \*—Yet you know full well there are thousands • Psalm cxxii. 7.  
 in the Kingdom to whom the Advice would in another  
 Sense be extremely beneficial.—In the full Tide and  
 Career of our Commercial Prosperity, was there not much  
 petulant Murmuring and Discontent amongst the lower  
 Orders of Artificers? Were they alas! content with their  
 Wages, exorbitant as they were? or did these Wages so  
 lightly and inauspiciously earned, contribute in the least to  
 the substantial Comfort or even to the Maintenance of  
 their Wives and helpless Children? Nay were not such  
 monstrous and untimely Gains eagerly exhausted in every  
 species of profligacy and Excess? Alas how dreadfully  
 true is the Description of the Prophet Haggai;—“Ye  
 “have sown much and bring in little; ye eat but ye have not  
 “enough; ye drink but ye are not filled with drink; ye clothe  
 “you but there is none warm; AND HE THAT  
 “EARNETH WAGES EARNETH WAGES TO  
 “PUT IT INTO A BAG WITH HOLES.” †—Of † Haggai i. 6.  
 your Military Wages I forbear to speak, for I could not  
 speak

ſpeak without Panegyric.—Yet there are other Wages and Gains concerning which I would requeſt Leave to ſuggeſt ſome curſory Obſervations; I mean the Wages and Gains of your civil and commercial Occupations.—Many of you are Perſons of commercial Characters, for Commerce is the municipal Profeſſion of our Diſtrict.—Purſue your Calling with Industry and Integrity; “*be not*

† Rom. xii. 11.

§ 2d Theſſ. iii.

10.

|| Luke xii. 15.

“*ſlothful in Buſineſs.*”† “*If any Man will not work,*

“*neither ſhould he eat.*”§—But oh! “*take Heed and beware*

“*of Covetouſneſs,*”|| for it is the Sin that ſo eaſily beſets

every Species of Commerce:—Be content with your

natural and accuſtomed Wages.—“*He that maketh*

“*Haſte to be rich ſhall not be innocent.*”\*—Be not

• Proverbs xviii.

20.

too anxious for gigantic Emoluments.—An exceſſive

Anxiety is always pernicious to the very Cauſe which it

affects to promote.—Neither be too fordid in retaining.

—Avoid the ſanguine Rapacity of the Projector, and the

plaintive Parſimony of the Miſer.—Alas! how fatal to true

and genuine Commerce is all viſionary Speculation! Re-

collect what we have lately ſeen.—Creditors deeply injured,

vaſt Colonies of Manuſactories diſpeopled in a Moment,

and ſtately Granaries of Merchandize (which in the Days

of our imaginary Wealth roſe like Exhalations) now moul-

dering away neglected and forlorn.—But I will purſue the

Subject no further.—Let me remind you that there is

ſomething extremely honorable in a lawful Trade and

Calling—and the more ſo, when you purſue it lawfully

and honeſtly; your Industry is then pleaſing to God;

uſeful to your Country; and a Bleſſing to your Relations,

Friends and Fellow-Citizens.—It was no Diſcredit to

Jacob’s Sons to tell the King of Egypt, that “*they and their*

† Gen. xlvii. 3.

“*Father were Shepherds.*”†—It was no Diſcredit to the

Prophet Amos, to ſay that “*he was an Herdman and a*

“*Gatherer*

"*Gatherer of Sycamore Fruit.*"\*—It was no Discredit to \* Amos vii. 14. the Hospitality of Simon; † or of Lydia, that the one † Acts ix. 4. 3. was a Tanner and the other a Seller of Purple. ‡ —God ‡ xvi. 14. forbid, my Brethren and Companions, that it should ever be said of any one of you as was said of Ephraim,—"*He is a Merchant, the Balances of Deceit are in his Hand,*—"*he loveth to oppress.*" § —No, may each Individual § Hosea xii. 7. amongst you be able to say truly at the last, "*In all my Labors they shall find none Iniquity in me that were sin.*"! || || xii. 8.

2d. Permit me to make a suitable Application.—Let me inculcate upon your Minds a serious Reverence for Religion.—Whoever is an Enemy to God is an Enemy to his Country. The Truths of the Gospel are of everlasting Moment.—"*Fools only will dare to make a Mock at Sin.*"\* The present Calamities of France are an awful \*Proverbs xiv 9. Testimony of my Assertion. From this unhappy Spirit of Atheism and Infidelity have arisen their dreadful Depravity and Corruption of Manners. May we learn Wisdom from their Sufferings! When the Piety and consequently the Probity and Virtue of a Nation is destroyed, the only lasting and effectual Preservatives of it's Prosperity are destroyed likewise. Other Means of Safety are but palliatives, or temporary Suspensions of it's Misery.—Transient Advantages may be acquired by the Number of it's Fleets and Armies, or by the accidental Influence of a vigorous and bold Administration; but if the Spirit of Irreligion and therefore of Licentiousness and Immorality should prevail, the Vitals of a Nation must be wasted and impaired; and in Spite of all external Means of preserving it's Prosperity and Strength, this internal Malady, like a slow but incurable Consumption in the human Body, will at length end in Destruction. Thus it was with the

C

greatest



greatest and most flourishing Empire upon Earth. One of the most celebrated Historians\* attributes their Decline to the Corruption of their Manners, and marks it as a principal Circumstance in the National Corruption, that the Romans had learnt to neglect the Gods, and in Consequence of this, to make a Sacrifice of every public Virtue to their private Avarice and Ambition. But why do I refer to past Times? The present Times are a sufficient Specimen of Evil. Oh may we learn Righteousness from God's Judgments upon France! Recollect for a Moment;—Would you wish to see those Scenes acted over again in England; to see the same arrogant heaven-daring Spirit which boils and ferments in that distracted Kingdom, display itself in the dismal Effects of War and Defolation amongst us? Would you see an insolent overturning Army in the Heart and Bowels of the Kingdom, moving to and fro to the Terror of every Thing noble, generous, and religious? Would you see the Nobility and Gentry harassed, starved, and undone, by the Oppression of a base insulting grinding Convention? Would you see the Crown trampled upon?—Majesty haled from Prison to Prison, and at length, with the vilest Circumstances of Spite and Cruelty, bleeding and dying at the Feet of base inhuman Miscreants? Alas how awfully true has been the Declaration of Jeremiah, "*They that did feed delicately are desolate in the Streets; they that were brought up in Scarlet embrace Dunghills; their Visage is blacker than a Coal, they are not known in the Streets; their Skin cleaveth to their Bones.*"† But I forbear; for it would

† Lamentations  
iv. 5. 8.

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\* Sallust.



ill become me to debase the Splendor of the present Festival with the History of Blood. But if you tremble at these Evils, tremble at the Principles which produced them;—Profaneness, Blasphemy, and Infidelity the diabolical Philosophy of Voltaire and Rousseau.

In many Instances, it is greatly to be feared that we are not much better than our Enemies. Have not many amongst us been wonderfully ingenious in mitigating or expunging the glorious emphatical Declarations of Scripture? That *Repentance and Remission of Sins through Faith in his Name*|| which was first preached at Jerusalem, || Luke xxiv. 47. is in many instances but faintly regarded; and all our blessed Hopes in Christ, and in the gracious Promises of God's Holy Spirit, have been coolly explained away into abstruse Points of Belief, or visionary Articles of Doctrine. And what has been the Consequence? Has not this Infidelity and Indifference plunged the Nation into every Specious of Profligacy and Sin? And how lightly do Men make of Sin! denying it's Malignity and disowning it's Effects! “*Surely they are foolish, they perceive not the Judgement of the Lord, nor regard the Operations of his Hands* ;” \* for Recollect,—You may read in the Word \* Isaiah v. 12. of God strange Examples of God's Punishment towards Sin; you may read of the whole World being destroyed for Sin; † Cities consumed for their Lusts with Fire and Brimstone from Heaven; ‡ the Israelites stung with Serpents for their Murmuring in the Wilderness; § Nadab and Abihu blasted to death for offering with strange Fire; || Uzziah stricken that he died, for touching the Ark with unhallowed Hands; ¶ Jonah cast into the Sea for refusing ¶ 2d Chron. xxvi 21. to go and denounce God's Judgments; \*\* a whole Land \*\* Jonah. cursed

- curfed in the Prophecy of Malachi for Sacrilege and for  
 • Malachi iii. 8. 9: detaining the Portion of the Levite. \*———These  
 Things are written for our Example: for us “upon  
 || I Cor. x. II. “whom the Ends of the World are come.”|| These  
 Things are often founded in our Ears, but do we learn  
 from thence to fear the Lord exceedingly? Do we  
 apply them to ourselves? to the Remembrance of our  
 own Ways? Who says thus within himself, ‘I have  
 ‘sinned more than these, I have wilfully transgressed in  
 ‘this Crime, and in this Infirmary, it were best that I  
 ‘should cease to do these Evils, I may press upon God  
 ‘too far and weary out his Patience by incessant Aggra-  
 ‘vation.’? Now where is the Man that makes such Use  
 of these fearful and terrible Works of God? Who takes  
 these Things to Heart? Doth the Wanton leave his  
 Wantonnefs, and the Adulterer hate his Lust? Doth  
 the Swearer remember that his Blasphemies are written  
 in a Book and sealed unto the Day of Judgment? Do  
 we strike at the very Root of our Sins? do we search  
 into our own Consciences? Where is our Fear of the  
 Lord? our Reverence to his Sanctity? our Submission  
 to his Majesty? Be assured of this “*The Fear of the*  
 † Psalm cxi. 10. “*Lord is the Beginning of Wisdom.*” † With what Bold-  
 Prov. ix. 10. ness might we go forth to Battle, if we could but adopt  
 the pious Language of the admirable King of Judah,  
 “*O Lord God of our Father art not thou God in Heaven?*  
 “*We have no Might against this great Company: neither*  
 † 2 Chron. xx. 6. 12. “*know we what to do, but our Eyes are upon thee.*” † How  
 devoutly is it to be wished that we could all sincerely  
 and humbly thus pour out our Hearts before God!  
 § Psalm. cxliv. 15. “*Happy are the People that are in such a Case!*” § Their  
 Happiness consists in having the Lord himself the  
 supreme Governor of the World for their Protector:  
 and

and whilst others are subject to the various Changes and Chances of this deceitful World, "*They shall want no Manner of Thing that is good,*" \* for all the infinite and divine Perfections of God stand engaged for their Welfare; they shall be instructed by his Wisdom, protected by his Power, and pardoned by his Mercy. He is their Life, their Light, their Shield, and their exceeding great eternal Reward; and if we, the People of Great-Britain, have the Lord for our God, what can he not, what will he not, do for us? Is any Thing too hard for his infinite Power, or too merciful for his infinite Goodness? Every Creature in Heaven and in Earth is under the perfect Control of God. The proudest do him Homage, the smallest do him Service, for he is greater than the Mightiest, and his overseeing Providence taketh Knowledge of the Meanest. "*Not a Sparrow falleth to the Ground,*" \* not a Hair falleth from our Head, without \* *Matt. x. 29.* his Knowledge and Permission. What is greater than the Sun? yet if Joshua prays unto his God, this glorious Luminary shall be obedient to the Word of Joshua, "*The Sun shall stand still upon Gibeon, and the Moon in the Valley of Ajalon.*" † When Hezekiah is sick, the Sun † *Jos. x. 12. 13.* "*which cometh forth as a Bridegroom out of his Chamber, and rejoiceth as a Giant to run his Course,*" ‡ "*shall go* ‡ *Psaln xix. 5.* "*back ten Degrees by the Dial of Ahaz.*" § What is § *2 Kings xx. ii.* more unwieldy than this vast Body of the Universe? *Isa. xxxviii. 8.* yet our God whensoever it pleaseth him, "*will shake the Heavens and the Earth and the Sea and the dry Land, and will shake all Nations.*" || What is more excellent || *Haggai. ii. 7.* or more transcendently pure than the Angels in Heaven? "*yet he hath bound up four of them in the River Euphrates*" \*\*\* \*\* *Rev. ix. 14.* and although they be prepared for an "*Hour and a Day*" and a Month and a Year to slay the third Part of Man," †† †† *Rev. ix. 15.* yet 18.

yet these Angels cannot stir, until they be loosed by his exprefs Commandment: When his Purposes are to be accomplished, he needeth not the Dromedaries of Egypt, or the Persian Messengers of Haman; “*No, in a Moment*”

\* Pſal. cx. viii.  
15.

“*he ſendeth forth his Commandment upon the Earth, and his Word runneth very ſwiftly.*” \* His Power is peculiarly diſplayed in the Punishment of the Wicked, or Protection of the Faithful. Every Word of God is instantaneous Power. If God will bring Plagues upon Pharaoh, ‘he ſpeaks the Word and there ſhall come all Manner of Flies and Lice, and Caterpillars innumerable.’

a Pſalm cv. 31.

† Pſal. xxviii.  
‡ Joſhua iii. § 2  
Kings ii.

If God will feed his People, the Heavens ſhall give them Bread, and the Rock ſhall give them Water. † If Iſrael muſt paſs over Jordan, ‡ or if Elijah muſt paſs over, § the Waters ſhall be divided. If Elijah be in Want, the Ravens ſhall bring him Bread and Fleſh in the Morning,

|| 1 Kings xvii. 4.

and Bread and Fleſh in the Evening. || If Daniel be in the Dens, the Lions Mouth ſhall be ſtopped, but they ſhall devour moſt greedily when the wicked Accuſers are thrown in. \*\*

\*\* Dan. vi.

†† Pſal. cxlvii.  
5.

“*Power: yea and his Wiſdom is infinite.*” †† “*He hath the Keys of Heaven and of Hell: he openeth and no Man ſhutteth: he ſhutteth and no Man openeth.*” ††

‡‡ Rev. iii. 7.

You have this Day aſſembled yourſelves together with an honeſt Deſign, I truſt, to hear from me your Duty: and you have requested me (greatly to your Credit) to ſpeak to you a Word in Season. “*For my Brethren and Companion’s Sake, I will wiſh you Proſperity: yea becauſe of the Houſe of the Lord our God I will ſeek to do you good.*” \*

\* Pſalm cxxii. 8.

May you be enabled by God’s holy Spirit to perſevere and to have a right Judgment in all Things! Never be content with ſudden momentary Fits of Religion. Religion is a conſtant uniform Thing,  
by



by no Means periodical or occasional. In some happier Hours, we may feel indeed more lively Transports of religious Joy, more fervent Love towards God, and more earnest Zeal for his Service; but the grand leading Principle must be invariably the same, "*Always set God before you.*" \* A true Christian should be distinguished \* Psa. xvi. 8. by a noble Consistency in his Principles and Actions, and a glorious Singularity of Character. There are Times and Seasons when Hypocrites and Dissemblers can go far in the outward Ceremonies of Religion.— Thus Simon Magus was baptized, † the Pharisees paid † Acts viii. 13. Tithes: ‡ Herodians heard the Word, § Judas came † Luke xviii. 12. to the Supper of our Lord: || Nay "*Satan himself was § Matt. xxii. 16. transformed into an Angel of Light.*" \*\* It is easy to know who is an ungodly Man, but it is not easy to know who truly and sincerely is godly. Take therefore good Heed unto yourselves, and never be satisfied with sudden external Actions, with Things done by Fits and Starts, "*but labor evermore to stand perfect and complete in all the Will of God.*"\* By Nature we are at Enmity with God: and nothing less than the sovereign Grace of \* Coloss. iv. 12. God can produce a saving Change of Heart and Temper and fit us for his immediate Presence. Strive earnestly by Faith and Prayer to grow in Grace;—and remember that if we quench the Spirit of God, we are undone for ever. It is not enough to weep when we feel the Rod upon us, to cry when we are in Danger, but God must be thought upon in all "*Time of our Wealth, as well as in all Time of our Tribulation.*" We must not think our Duty to be discharged when in a Moment of some great Matter we fear the Lord exceedingly: No, my beloved Brethren, "*be ye steadfast unmoveable always*"  
*"abounding*

\* 1 Cor. xv. 58. "*abounding in the Work of the Lord.*" \* I conclude  
with the Words of the blessed Psalmist, "*The Lord*  
"*prosper you, we wish you good Luck in the Name of the*  
† Psal. cxviii. 26. "*Lord.*" †



FINIS.

